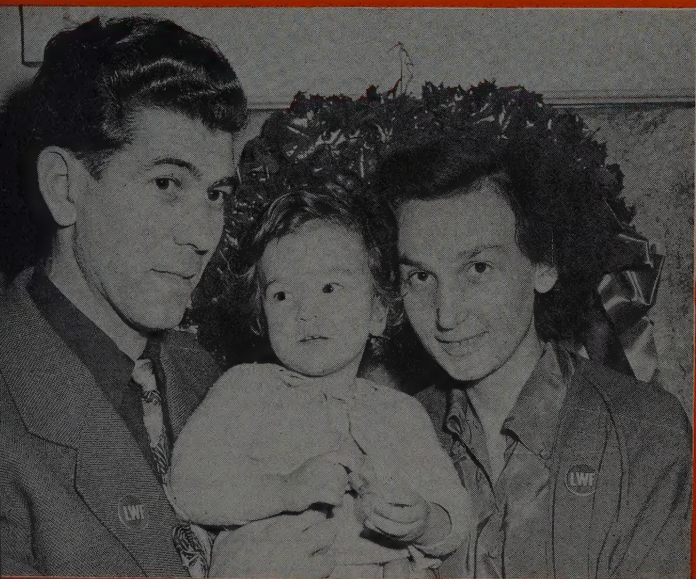


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LUTHERAN MEN



NLC News Photo

**Refugees From the Revolution in Hungary—
Need for Lutheran World Action**

See pages 5 and 25

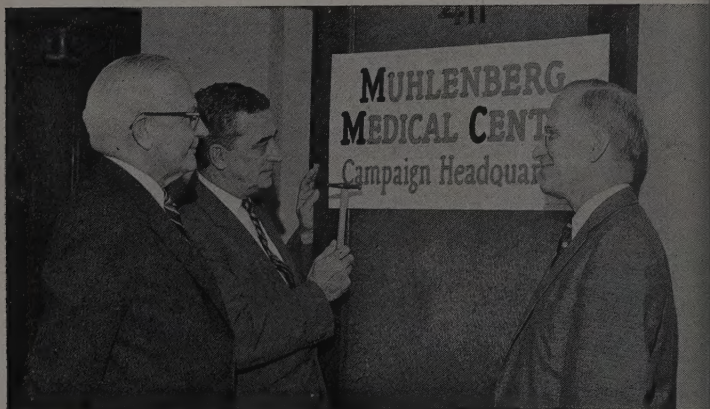


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**February
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Muhlenberg Medical Center



A campaign for funds for a new Lutheran hospital in eastern Pennsylvania is underway.

The campaign headquarters of the Muhlenberg Medical Center Building Fund officially opened last November when Mayor Earl E. Schaffer (center) of Bethlehem, tacked a sign on the door of Room 411, Bethlehem Trust Building. On the left is the H. Henry L. Snyder, president of the new hospital, and on the right is George M. Sowers, insurance representative.

The campaign to secure the necessary funds to construct the first unit of the hospital with a bed capacity of 328 has a goal of between six and seven million dollars. The campaign will be community-wide, covering the entire lower Lehigh Valley and will afford an opportunity to corporations, foundations, commerce and industry and the general public to participate in building this vitally needed institution.

The Muhlenberg Medical Center will be, in every respect, a community hospital serving all the people of the lower Lehigh Valley and will admit patients without regard to race, color or creed.

The hospital will be constructed on a 40-acre site in northwest Bethlehem adjacent to the Route 22 thoroughway.

LUTHERAN MEN

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The
Center-City
Church

BY

R. H. GERBERDING



Helping a Congregation Stay

Repairs are being made at First Church, Cincinnati, after Mission Board offered aid to maintain congregation in a changed community.

The problem of church work in urban situations has been highlighted by action taken at the recent ULCA convention in Harrisburg, Pa. The convention instructed the Board of American Missions to set up staff and other provisions for research and planning in this matter. The problem is not new. Changes in the composition of the central neighborhoods of large cities have been going on for several generations. World-wide attention to the effect of these changes on church life was aroused by such men as Rauschenbusch and Josiah Strong in the early decades of this century and again in the 30's by the studies made by H. Paul Douglas. The writer of this article is a personal victim of the removal of a center-city church to the outskirts of Chicago during his boyhood. The church in which he was confirmed was his pride at that time. It was an

imposing building lighted by lovely art glass windows and having an inspiring sanctuary. It was designed to focus attention upon a beautifully carved altar with a polished brass cross upon it. Inspiration was enhanced not only by honestly soul-searching and comforting sermons but also by good music. Incidentally, he often had the responsibility and satisfaction of operating the hand pump of the pipe

Contents

Resentments Can Destroy You	8
Which Road	12
Pittsburgh Convention Poster	16
Scouting in the ULCA	18
News from Headquarters	19
Honorary Life Memberships	21
Education for Living	23
News	24

organ. The choir was better than average and he felt highly honored by being asked to sing in it soon after his voice changed. There, too, he associated with neighborhood boys, many of immigrant parents. There he had his early participation in educational and social activities of church youth groups.

But while he was away at college the congregation merged with one in a newer residence division, and old Trinity became the home of a scandalous sect which later had to be suppressed by police action. It has always been an occasion of sorrow to him not to be able to return to the church of his confirmation. He often wonders what became of those with whom he played and went through the old graded series and of some of those older girls who were his teachers right from that neighborhood.

If the withdrawal of that church had such a disturbing influence on him, the son of a minister, what must it have had on its neighbor adherents and on the community to which it was at least a silent witness to Christ? But that was the order of the day.

Later the same youth taught night school in a YMCA in that same neighborhood. At that time the community was overwhelmed with new immigrants from Poland, most of them Jewish. But it had seen and was to see wave replacing wave of immigrants of different European nationalities—Irish, German, Swedish, Bohemian, Polish, Italian. This is typical of what has gone on in most of the great cities of the land. The problem of maintaining churches in neighborhoods of such changing populations has been a real one all these years.

The old home mission council which is now the division of home missions of the National Council of Churches has been studying the problem all the time. Many books, some of them recognized missionary study books, have dealt with the subject, and nation-wide surveys have been made again and again. The National Lutheran Council recognized the problem as effecting Lutheran churches and a few years ago established a department of the urban church under the leadership of the Rev. Paul C. Rassmussen and later the Rev. Walter Kloetzle. It, too, has studied city after city and has alerted the national boards to the problem. One result has been the establishment at last of a center-city Lutheran church in the Chicago Loop by Augustana.

Pastor Kloetzle has generated local interest in Lutheran churches of several cities by conducting "self-studies" in such widely scattered areas as San Francisco, Houston, Chicago, Brooklyn, and Philadelphia. Concurrently with the "self-studies" by the congregations he has secured the cooperation of such agencies as city-planning commissions, public utility corporations and welfare agencies so that when the congregations of a given area get together to compare notes and pool their findings their eyes are generally opened not only to current conditions but to the prospects for future development, so hopeful for expanded church life and so some adverse.

Meanwhile, the Board of American Missions has not been blind to the situation. It has kept abreast of all these sociological and ecclesiastical developments and has made

familiar with the needs and opportunities as they have been revealed in such studies. Traditionally its concern has been for congregational life and it has given special attention to such areas as have threatened the continuance of existing congregations or showed need of new ones. Instances of its activities to help congregations know their situations are studies made under the direction of its secretary for survey and research, Dr. Karl S. Henry, in Philadelphia, Altoona, Harrisburg and Baltimore—all at the request of local home mission authorities. Other particular situations have come to the Board's attention, such as that of the First Church, Cincinnati; East End, Pittsburgh; Wicker Park, Chicago; Bethany, the Bronx; Good Shepherd, Detroit; Grace, Toledo, and Advent, Manhattan. It has given material aid through church extension loans, salary supplements or provision of parish workers in all these instances, to help the congregations manage their programs so as to reach people in their immediate vicinity.

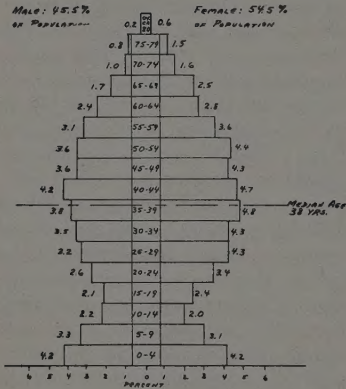
Certainly much more could and should be done to conserve the church in the great centers of population. The church should consider people no matter what their national background, economic status or race

may be. Its responsibility is that they should be given the Gospel. It is people as people that should be the first concern of the church. This applies to congregations already existing in urban centers as well as the boards of the church that are charged with home mission work. Congregations should be alert as to who of their present members should transfer to outlying communities and who should maintain their membership even though they have moved a distance away. Certainly families with children who are growing up in new communities should have the ministries of a church and should be trained to be active participants in congregational life. Obviously this cannot be accomplished satisfactorily when there are great distances between homes and church. On the other hand, there are always people without children or whose children have established homes of their own who without such inconvenience can maintain active membership in the old church even though they have moved to the suburbs. The new missions established in the fast-growing new divisions should not expect the latter group to leave the downtown church for the new mission, but neither should the older church discourage the former group from becoming part of the suburban con-

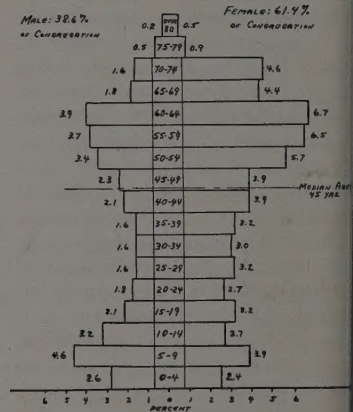
Cover Photo

Mr. and Mrs. Joseph Toth, refugees from the revolution in Hungary, pose with their old daughter, Magdalene, in New York City a few hours before their departure for Cleveland, Ohio, where the West Side Hungarian Lutheran Church, of which the Rev. Gabor Kna is pastor, is their sponsor. Mrs. Toth is the daughter of Bishop Zoltan Turoczy, 63, who became head of the Northern Church District of the Lutheran Church of Hungary when the church was reorganized in early November. Bishop Turoczy has been living in retirement ever since his resignation in 1952, but was recalled to active service by the congregation when the revolution broke out on October 23. Ten days later he became active again as bishop after Bishop Lajos Ordass returned as primate of the Hungarian Church and head of the Southern Church district.

Profile Studies of an Urban Church



Community Population Pyramid



Congregation Membership Pyramid

Self-study of a typical city congregation shows how age groups in the church differ from those in the immediate community.

gregation. It is the special welfare of the individual people including the children that should be the first concern.

A second concern should be the maintenance of a congregation. That of course refers only to churches in communities where there still are people. It is no disgrace for a congregation to disband when its location has been surrounded by industry or cut off by limited access to highways, or in short wherever it cannot serve people who would otherwise be unreached. The continuance of a congregation as an institution is not a justifiable reason for a church. Yet too often church people and indeed their leaders act as if that were the best way of doing God's will. For that reason congregations often relocate even though they are moving away from thickly populated districts just because the long-time members have been replaced in that

community by people of other economic or cultural backgrounds. The continuance of a congregation for the sake of the newcomers to the community should be the concern not only of the congregation but of the church at large. That may mean radical change of outlook and a wide expansion of program, but as long as there are people within reach the church should realize a grave responsibility for the community.

One of the serious omens threatening the life of the church today is the prevalence of actual hostility against it. This is a challenge recognized not only in the rise of communism with its dominance threatening vast sections of what has been called Christendom. It appears most threateningly for us in our most enlightened democracy among our own citizens in our own communities and especially in our great cities. Recently a pastor who had served for six years

a city church ministering primarily to people of a distinctive race, together with his parish worker who had served there for four years, visited the writer of this article to say that they could no longer "take it." In spite of their faithful ministering to souls and bodies of their members and neighbors they said that they had not yet succeeded in piercing the veil of hostility that their parishioners showed toward the better economic class that was represented in the church at large. This is not an isolated case.

An interesting panel show on television just before Christmas revealed the popular attitude toward people who are "an toward religion." A prominent television character was showing Christmas cards to the panel, who were trying to identify the senders of the cards. Whenever a card was shown that revealed a genuine Christmas sentiment the panelists classified the unknown sender as being "religiously inclined." Although a

goodly proportion of the cards were of that nature, the saddening conclusion was that the tendency toward religion was considered a special characteristic—and that for Christmas cards, which should have their deepest meaning founded in religion. The urban population today, if not actually hostile, is certainly apathetic to the Gospel of Christ.

May not such apathy or overt hostility be due in large part to the over-emphasis on the church as an institution and the de-emphasis on people, especially as shown in the flight of churches from the city and their failure in many instances to serve the changing population? It is a good omen that the church at large recognizes this problem. The Board of American Missions will continue to help congregations serve people wherever they may be, as well as follow them wherever they may go, with the ministrations of congregational life.

Scout Bulletins

A supply of bulletin covers for use on Scout Sunday or in Brotherhood meetings during February are available from the New York office. They cost 75c per hundred, postpaid.

Selected List of Books for Brotherhood Men
Five Times Test the Church, by Frederick Ventz. (The challenge facing the church today. \$1.95)

Live by Faith, by Ruby Lornell. (Christianity for lay people. \$2.00)

Letters to Young Churches, by Philips. (Translation of Paul's epistles. \$2.75)

The Church in Southeast Asia, by Thomas Manikam. (Foreign mission emphasis. \$2.00)

Mission Field, USA, by James Hoffman. (Home mission emphasis. \$2.50)

These books are available at the United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa.

January, 1957

Notice to Subscribers

The number which appears above your name on **Lutheran Men** is the date of the expiration of your subscription. The first number is that of the month, the second that of the year. For example: 12-56 indicates the subscription expired December, 1956. If the number on this issue is earlier than 2-57 your subscription has concluded. We are trying to send subscription notices promptly, although we are somewhat behind. You can help by sending your \$1.50 if the date on your copy indicates that your subscription should be renewed. Thanks.

Supersonic

Two women were preparing to board the air liner. One of them turned to the pilot and said: "Now, please don't travel faster than sound. We want to talk."

—Sunshine Magazine

The Topic for March

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

1228 Spruce St., Philadelphia, Pa.

Resentments Can Destroy You

BY DAVID H. BREMER

"I resent that!"

Whether we have spoken those words or not, all of us have experienced the feeling they express. For resentment is rooted in pride, and all of us are proud. Any word or act, however slight or unintentional, which threatens our ego, our self-esteem, causes a reaction within us. It is important that we learn to recognize these reactions for what they are and to deal with them in a creative way. Without the spirit of forgiveness, even the slightest hurt or wrong can unleash powerfully destructive emotions which not only end in broken relationships but which can actually destroy personality and mental health.

Resentments can destroy you. The very thing that rust does to iron and termites do to wood, prolonged resentment can do to the soul of a person who continues to harbor it.

In the *Crito*, Plato has Socrates say, "We ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him." Jesus put it more positively when he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This is sound advice, not only from the standpoint of morality and religion, but also in terms of mental and emotional health.

One does not have to be a Christian

Author

Dr. David H. Bremer is chaplain of Muhlenberg College, Allentown, Pa. Formerly he served as a staff secretary of the Board of Higher Education of the United Lutheran Church in America.

Topic Aims

1. To assist the men in recognizing resentments within themselves.
2. To help the men understand the threat that resentments offer to their emotional health.
3. To lead the men to appreciate that Christian forgiveness involves a positive con-

cern for the Christian development of the person forgiven.

Worship

Hymn: "Behold Us, Lord, A Little Space from Daily Tasks Set Free"

Invocation

Psalm 51 (Read responsively)

Gloria Patri

Scripture: Romans, chapter 12, and Matthew 18: 21-35

Hymn: "Lord, with Glowing Heart I'd Praise Thee"

Prayer and Lord's Prayer

Benediction

to appreciate the importance of giving spirit. Modern psychology shown the significant role which destructive emotions of resentment and hatred play in the production of physical and emotional illness. Actually there is no part of the body or personality that cannot be affected by emotion.

As long ago as 1909, Dr. Walter Cannon wrote about the physical effects of emotional tension. He stated out how anxiety, grief, anger, and other violent emotions affect and disturb the functions of the body. Any doctor can tell you what resentment can do to the digestive system. It can turn perfectly good food into poison. Many a stomach ache is the result of inability to find a positive release for strong destructive emotions.

That the heart beats faster under emotional tension is a matter of everyday experience. There is abundant medical evidence to indicate that emotion may be either a complicating or causative factor in many cases of heart and circulatory disorders. In many cases, high blood pressure is due directly to strong emotional tension lasting over a period of years.

A Boomerang

Even more important is what resentment and hatred do to the personality. Mental clinics are replete with examples of the way in which these emotions cripple and distort a person's whole life. One such case concerned a man who became obsessed with the thought that he had been cheated out of a sizable legacy by his relatives. He became intensely bitter and resentful, even though he had not actually prove he had been

wronged. He spent half his life and all his money going from lawyer to lawyer feverishly attempting to recover what he thought was his. At last, destroyed by his own bitterness and resentment, he ended his life in a mental institution.

Resentment is really a boomerang. Although directed at other persons, its greatest destruction is wrought within the life of the person who harbors it.

Wherever inter-personal relationships take place resentments are apt to be created. This is true even within a Christian congregation, where a spirit of love, reconciliation, and forgiveness ought to prevail.

One pastor tells of a man in his congregation who for years had been a faithful, loyal member. He had been superintendent of the Sunday school and had served on the church council. He had been admired and respected by almost everyone who knew him. But when his pet project of reorganizing the men's program failed to win acceptance he took it as a personal affront. His resentment festered until it soured his whole attitude toward the church. Finally he broke off all relationships with the congregation. Since we are "members one of another" the whole Body of Christ was affected by his action. But the greater havoc of his resentment took place within the privacy of his own heart and soul.

A Vicious Circle

Aside from the destructive force of resentment and hatred in one's personal life, such emotions can affect the whole fabric of society and community life.

Resentment always tends to pull us away from another person. It creates

barriers and divisions among people. It breaks up homes. It destroys friendships. It tends to propagate itself and create a vicious circle.

Just as selfishness in one person is apt to call forth selfishness in another, so resentment breeds resentment, hostility incites hostility, hate creates more hate. All the way from severed friendships to world wars, we can see the tragic results of an unforgiving spirit.

After returning from Norway a few years ago, Dr. Amos Traver gave the following account of a visit in Oslo.

"In Oslo there is a beautiful town hall, built before the occupation. In the great room where thousands can gather for civic celebrations, the walls have been decorated since the war. Done in modern style are scenes from the occupation—horrible pictures of German soldiers attacking defenseless women and children, shooting citizens against a wall, chasing escapees through the woods. I asked our guide why such pictures were permitted. She answered, 'We do not want our children ever to forget what occupation means, or the nation that wronged us.'"

As long as individuals and nations continue to build memorials to the wrongs done unto them, whether in concrete and stone or in the secret recesses of the heart, there can be little hope for peace on the earth.

Hatred for the Sin

In spite of all we have been saying about the destructive force of resentment and hatred there is still a place for these emotions, even within the life of the Christian. What would you think of a person who could look upon cruelty, injustice, and inhuman

conduct without feeling any pangs of resentment whatever and who would make no effort to remedy the situation? These powerful emotions unhealthy and destructive only when directed against persons instead of ideas and actions.

Following the pattern of Jesus himself, the Christian must learn to hate sin without hating the sinner. Jesus did not say, "You shall love your enemy as your enemy does." Instead he said, "You shall love your enemy." Loving your enemy is possible even when you strenuously oppose his purpose and action.

This distinction between sin and the sinner is most important in directing and controlling our emotional energies. Resentment becomes destructive when it is directed against persons, races, or nations.

Of course, loving your enemy is not easy. But Jesus did it. "Fathers, forgive them, for they know not what they do," he prayed.

Those who crucified Jesus must have thought that in his final hour of bitter suffering, he who had talked so much about loving your enemy and doing good to those who hate you would forget such lofty ideals. Probably they expected a curse instead of a prayer of pardon.

But Jesus not only preached the Sermon on the Mount, he lived it. And Calvary tells us that he lived to the very end. His whole ministry from start to finish was one of love, forgiveness, and reconciliation.

The Power to Forgive

From the forgiving love of God revealed in the life, death, and resurrection of Jesus Christ springs the motivation and power to forgive another. We won't find it anywhere

Psychology and sociology can do point out the importance of forgiving spirit in personal life in human relationships. They and do show how destructive emotions such as resentment and ruin personality and breed and violence. But the one thing cannot do is give us the dynamic to be forgiving. This can come from God.

Just as love of neighbor is inextricably linked with love of God, so forgiveness of our neighbor stems directly from God's forgiveness. In writing to the Ephesians, Paul doesn't simply admonish to be forgiving. He points them to the source of forgiving power. "Be ye kind one to another, tenderhearted, forgiving one another, as God for Christ's sake hath forgiven you."

We can't ever get the idea that forgiveness is something natural in man. The matter of fact it is quite unnatural. Whenever someone hurts or offends us, our natural inclination is to strike back, to get even, to return evil for evil. Only as we learn to know God's forgiveness of us through Christ—and our lives are transformed by his grace and power can we really be forgiving.

We shall never be able to practice forgiveness and Christian love in any other way if our only motivation is to protect ourselves from the destructive force of our own emotions. Many would turn Christianity into a religion of higher psychological wisdom. They would make it simply a technique for achieving happiness and peace of mind.

While a forgiving spirit is important to mental health, if the achieve-

ment of mental health is our only motivation we cannot be forgiving. Forgiveness of others is simply our joyful response to God's forgiveness of us. Knowing ourselves loved and forgiven by God, we are then free to love and forgive our neighbor. We can drop all those little protective devices whereby we defend our ego against assault from others. Being secure in the knowledge of God's love, we can respond to the hostility of others, not with resentment but with forgiveness. By returning hatred with love, bitterness with understanding, hostility with forgiveness, our lives will be a blessing to others and we shall be partners with God in his redemptive purpose.

To the Leader

Organize a panel of experts to discuss the theme of this topic on the basis of their own personal or professional experience. Such a panel might consist of three or more of the following persons: 1) your pastor. 2) A physician. 3) A psychologist or psychiatrist. 4) A social worker. 5) A director of a guidance clinic or family welfare agency.

Or you might have one or more of your members present the topic, enlarging upon it from their own reading and experience. Ask various members of the group to contribute case histories (without names or other identifying information) of persons whose lives have been ruined by destructive emotions of resentment and hatred. They might also witness to the dynamic of God's forgiving love within their own lives. Conclude with a general discussion of practical ways in which a greater spirit of forgiveness and reconciliation might be fostered within your

church and community.

Questions for Discussion

1. To what extent are current international tensions simply an expression of resentment on a grand scale?

2. What forces of resentment and hatred appear to be at work within our own nation? Within our own community? What practical measures might the church take to counteract such forces?

3. What events in the life of Jesus can you recall which demonstrate his

hatred of sin but love of the sinner?

4. How is recognition of the sentiments and hatreds in one's own life involved in the acceptance of God's forgiving love?

Service Project

Make a list of possible sources of tension within your congregation. Discuss practical measures which your group might take individually and collectively to relieve such tensions in the spirit of Christian love and understanding.

Which Road?

BY NEVIN S. SNYDER



Photo by Harold M. Lamb

A "Bowling League" Brotherhood?

I stood with the men of my church upon a high hill overlooking a valley. Wooded hills surrounded the valley, and fertile farms and prosperous cities dotted the landscape. It was a beautiful scene, teeming with activity and showing evidence of a peaceful and a happy people.

A broad ribbon of concrete fell from the hills far to the north and

wound through the valley to a point just below where we stood. There it forked, one road leading southwest to the most beautiful city we had ever seen, and the other road wound aimlessly about the valley in a easterly direction until it was lost to sight in a dark forest.

I had walked a little distance away from my friends to get a better vantage point, when suddenly I was aware that someone stood beside me. A young man, tall and fair, was

Mr. Snyder is the evangelism chairman of the Pittsburgh Synod Brotherhood.

ching me as I looked in wonder
appreciation at the delightful
me. A half-smile played at the cor-
ners of his mouth as he spoke.

"I see you are interested in the
valley."

When I assured him it was one
of the most beautiful I had ever seen
he suggested that we might enter the
valley if we wished.

"It is called," he said, "the Valley
Lutheran Brotherhood. A pass at
the north end called 'Desire to have
Brotherhood in Our Church' pro-
vides the only access."

After considerable discussion the
men of his church and mine decided
it would be a great experience, so we
set out to find the pass. It was
not easy to find, and we were soon
on the highway called "Highway
Organized Brotherhoods."

The highway was well marked, at
least, with signs warning of dangers
calling our attention to especially
hazardous features. The workmen
maintaining the roadway were always
willingly willing to help us as we
traveled along.

It was not far down the highway
that we came to a tollgate. A large
sign blinked out the message
"Brotherhood, \$1.35 per person." Some
of the men objected to paying toll,
but when it was pointed out that this
was the only paved road to our desti-
nation they agreed that it certainly
was the thing to do. Someone cer-
tainly had to pay for the maintenance
of the roadway. What could be more
reasonable than for those who traveled it
to contribute to the upkeep?

I noticed that the young man who
had stood with me on the hilltop
was having some difficulty with the
men of his church. However, our
decision evidently helped them to de-
cide, for not long after we passed
the tollgate I turned and saw that
they were following.

At a small roadside stand we
bought a directory entitled "Brother-
hood Handbook." The tollgate at-
tendant had told us that the highway
was less well marked from here and
he had recommended that we use the
handbook as a guide. As we rested
at the stand the young man and his
friends passed by. We called to them
that they too would need a directory,
but they just waved and laughed
and hurried on, chatting busily
among themselves about their plans.

As we traveled through the valley
we noticed that there were many
Brotherhoods such as ours traveling
the highway. Occasionally we would
pass a group that had stopped in
some quiet wayside spot to worship
and pray and discuss some subject of
interest. After awhile we were able
to recognize the various Brotherhoods
and we noted that almost always when
they stopped, their activities followed
a pattern. Some would always wor-
ship, pray and talk of important
issues before their games and re-
freshments, while the other groups
seemed interested only in having fun
together. This we attributed to the
fact that some Brotherhoods had
neglected to provide themselves with
the necessary directions that were so
well presented in the Handbook.

Another great help was available at small shops spaced regularly along the road. It was entitled *Lutheran Men*, and it kept us informed of current events in men's work throughout the church, and provided a topic for discussion and meditation during our frequent stops for rest and worship.

It was some months before I had an opportunity to talk to the young man again. It was in the "City of Projects" that we met. We had had a very trying time there. The maze of streets was well marked, but the busy throngs of people and the novel attractions made it difficult to keep on the main road.

Many of our men insisted on side excursions. Some of these, such as "Ham Dinners," "Strawberry Festivals" and "Bazaars," caused us considerable delay and many times ended in arguments or a lost member of our Brotherhood.

It was during a search for one of these lost members that I ran into the young man again. He, too, was having difficulty and had lost almost half of his party. He told me he was planning to organize a Bowling League to attract his men and that he was sure he could find the main highway again.

When I asked him what projects of Evangelism, Stewardship or Boys' Work they had planned he threw up his hands and muttered something about "enough of that on Sunday morning" or "enough time for that later." "Anyway," he said, "our men are not ready for such things now. They want a place to rest and play

and get better acquainted."

He evidently didn't want to discuss it further so we said goodbye. I searched in vain for the lost member of our group and finally gathered together the men so that we could continue on our journey.

For some months we were quite busy attending conventions and workshops where all the Brotherhoods assembled to help each other with their problems and to make assignments of work so that the highway would be properly maintained.

Some of our men became enthusiastic at a King's Men Workshop and wanted to conduct a King's Men Church Attendance Crusade. Others grumbled that it was too much work for what we could expect in results. Besides, look at the fun the young man and his Brotherhood were having in their Bowling League. All they had movies instead of a top. Anyway, we were all pretty busy with our own private affairs. We didn't have the time. Others insisted it wasn't fair to ask our families to stay home another night while we chased around after inactive members who probably wouldn't come back regularly anyway.

It was here that we arrived at the fork in the road we had seen from the hilltop so many months before. Many Brotherhoods had arrived ahead of us and there was quite a bit of confusion as they milled about the signpost.

The road turning right and leading east was apparently well traveled and the view was appealing and

active. However, the signpost pointing this way read "Oblivion." The road to the left, I was sure, led to our destination, and the signpost read "Success," yet this road was full of chock holes, fallen timbers, washed-out bridges and was overgrown with weeds as far as we could see.

Several theories were discussed. The most logical possibility was that some wisecracker had switched signs. After much loud discussion the young man and his friends decided that this was certainly the case. We suggested they wait until we consulted our Handbook, but they marched off down the eastbound road and were soon lost to sight.

After we had referred to our Handbook and prayed earnestly for guidance we decided that the signposts were right in spite of appearances, so we set to work repairing the damaged highway.

We found some very useful tools to use in our work. Many of them, such as the King's Men Church Attendance Crusade, showed very little evidence of use, although they were of fine quality and were well designed to do the work of the Brotherhood. This was a wonderful experience for the men of our Brotherhood—this true fellowship of Believers working together to do the will of their Lord. Even an occasional disappointment or discouragement failed to dim our enthusiasm for long. Day by day the faith of each man grew stronger as we labored on the highway. Regularly we stopped to worship and play

and rest and frequently we stopped to relax, to play ball or to have a banquet or a picnic. But always the thought foremost in our minds was that shining city that we had seen so long ago when we stood atop the hill overlooking the valley. Inevitably the questions came: "Are we on the right road?" "Should we turn back and try that other road?"

When we stopped for worship and rest we finally knew. We had just finished assisting at a Preaching Mission in our area. Because of our experience repairing and maintaining the Brotherhood Highway we were able not only to provide our own congregation with experienced lay-visitation teams but several of our men were able to help neighboring congregations. As a result, many men and women were brought to Christ.

This rest-stop was on a high hill of spiritual elation and after hearing from our leaders the results of the Preaching Mission we turned to go on, and there, straight ahead in the distance lay the shining city of our hope. Hope that the Brotherhood would some day soon be the strong working arm of our Church that is its rightful destiny.

The young man and his friends we have never seen since that day at the crossroads. We did hear a rumor that they are completely lost in a forest of industrial movies, ball games, bowling leagues and money-making schemes. We constantly pray for them that they may some day soon find themselves and take the road to a successful Brotherhood.

1957 BR

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REMOVE AND PLACE ON BULLETIN BOARD

Scouting in the UCLA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

The Pro Deo et Patria Award is a distinctly Lutheran award given only to scouts of the Lutheran faith by the National Lutheran Committee on Scouting upon completion of definite requirements under the personal direction of the pastor of the Scout.

This is repeated so frequently in this column because some people still think that this award is the same as the For God and Country Award.

While Pro Deo et Patria means for God and Country the two awards, while very similar in requirements, are not the same. The Protestant Committee on Scouting located in BSA Headquarters, New Brunswick, N.J., administers the For God and Country Award, while the National Lutheran Committee on Scouting, 608 Second Avenue South, Minneapolis 2, Minnesota, issues the Pro Deo et Patria Award. For details write to this address. You will receive prompt and complete information. Applications for the Award are also available at Brotherhood Headquarters, 231 Madison Avenue, New York 16, N.Y.

We believe that Lutheran scouts should receive the Lutheran award because the requirements, while similar to those of the Protestant award, have a definitely Lutheran leaning, for they were made for Lutheran Scouts only and not for Protestant Scouts in general. The first requirement is Christian faith



as taught in Luther's Catechism. It would hardly be accepted by Protestant denominations. The first requirement is Christian worship in accordance with the Common Service or order of worship used in the Scout's congregation. This is another difference, and there are many more. So please be sure that your Scouts are working for the proper award, the Pro Deo et Patria Award.

King's Men Program Brings 28 Per Cent Increase in Attendance

Holy Trinity Lutheran Church, Kingsport, Tenn., reports a very successful King's Men program. The increase in attendance over 1955 for the same period was 28 per cent. As a result, two services were started and the crusade gave new vitality to the congregation, reports Pastor Donald R. Fauble.

News and Views

From Headquarters

By Howard L. Logan

The minutes of the Kitchener convention will be mailed to the affiliated men's groups sometime during February. There will be a limited number of copies available for individuals desiring them. All delegates to Kitchener will also receive a copy. If you want one and will not receive one in either of the above groups, write to the New York office for a copy.



The 1957 Pittsburgh convention of the ULCA Brotherhood will be held at the First Lutheran Church, Pittsburgh, October 17-19. Please reserve these dates in your calendar NOW. We are expecting about 500 men in attendance. We are counting on you to make this possible. Your congregational unit can elect its delegate any time now. Anyone may come as a visitor.

February is the month for emphasis on Scouting. A mailing was sent to each affiliated men's group during December. By action of the Kitchener convention each group was asked to give Scouting an important place in the February program and to receive an offering for Scouting through the ULCA Brotherhood. A self-addressed envelope was sent for this purpose. Most of the church's more than 4,000 members also received this mailing on Scouting.

Recently the executive secretary enjoyed the fellowship of the other

Protestant men's work secretaries in Toronto. It is helpful to observe what other Protestant men are doing. It is also challenging to see the contribution of these men and compare it to our own. Some denominations have several men on their staff. The material of these groups is always interesting. Although this group includes the various Lutheran bodies, only the ULCA was represented this year.

We cannot urge too strongly that our work be publicized in all the various levels of organization. We believe that informed men are interested in men and this applies at all levels. In your local congregation, conference or synod you should use every means to let the men know what you are doing. "Tell the men" is a good slogan. Use your church paper and bulletin. Use the synodical paper. Presidents, use the medium of a president's

letter to keep the men advised of your plans and purposes.

●
Jottings: The Philadelphia Conference held its annual ladies night in early February at McCallister's in Philadelphia . . . St. John's Lutheran Church, Brooklyn, N.Y., recently celebrated the 40th year of Scouting with a banquet and Brooklyn Council President Mittendorf was the speaker . . . We recently became acquainted with the Pittsburgh Experiment, an interesting interdenominational project attempting to relate faith to the daily task. First Lutheran Church, Pittsburgh, is one of the sponsoring churches.

●
Maryland Synod Brotherhood President Al Rasch sends a monthly news letter to all pastors of the synod and the congregational leaders of the men's program. This has been the means of stimulating many responses. Each month he carries some news of what is happening in Brotherhood circles throughout the synod. Recently we have been receiving more requests for organizational materials from this synod than any other. It pays to advertize.

●
You have read in other places about the meetings being held with three other Lutheran groups and our own church looking toward organic union. The next meeting is scheduled for March 8-9, 1957. The laymen serving on this commission from the ULCA are Judge James Henninger of Allentown, Pa., Gilbert Olson, Phoenix, Ariz., Howard Peterson, Grand Island, Nebr. The three groups participating with the ULCA

are the Augustana Lutheran Church, Finnish Lutheran Church and American Evangelical Lutheran Church.

●
A recent study of the need for men for the ministry reveals that in the United Lutheran Church today there exists a need for 464 pastors in various types of ministries. The need will grow as more pastors retire under the social security program. The Brotherhood can assist in challenging young men to consider the ministry. Consult with your pastor as to how you might help in this important matter.

●
The Lutheran Laymen's Movement for Stewardship has another steward member in the person of Ervin Young of Nova Scotia, who sold his bakery business to enter full-time Christian service. Mr. Young will assist in the Sector Project in his own synod. He served as stewardship chairman of his synod for three years before coming to the work on a full-time basis.

●
A very fine movie came to our attention recently. It is entitled, "Your Move," and has been produced by the Brotherhood of the Evangelical Lutheran Church. It is the story of what happens to one couple as they move from one area of the nation to another and how this church follows its people and helps them. A very good movie for your program. Available from the Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minn., for \$1 rental.

onorary Life Memberships

PHARES G. BEER

Justification by Faith in the Lutheran Church

In the February issue of *Lutheran* in 1955 we wrote about "Good works in the Lutheran Church," and invited comments and offered to write additional articles on similar or related subjects. We received a few favorable comments before we attended the Brotherhood convention in Kitchener when we received a number of favorable comments from persons located in different parts of the United States and Canada with requests to write more such articles and later at the Harrisburg convention of the United Lutheran Church in America we received more such requests. One man who spoke to us said, "We laymen of our church are famished for doctrinal articles, for church periodicals rarely publish such articles."

The central doctrine of the Lutheran Church is "Justification by Faith Alone." This doctrine briefly stated is "Trust in Christ, who has made satisfaction for your sins and on account of whose merits God justifies the believing sinner who suffers under the burden of his guilt." It is not the inherent power in faith that justifies us, for this would make faith a meritorious work. God looks upon us with favor because we have faith in Christ.

Many nominal Christians and people of the world believe they are justified by their goodness and express this faith in words like: "I am

as good as the man who goes to church, and if he will be saved, so will I"; or "I am a good person and do not commit gross sins and therefore God will save me."

The doctrine of justification by faith is based on Romans 3:24—"Being justified freely by his grace through the redemption that is in Christ Jesus," and Ephesians 2:8—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The teaching is clearly declared by Paul and Silas to the Philippian jailer in Acts 16:31—"Believe on the Lord Jesus, and thou shalt be saved," and is definitely expressed in Habakkuk 2:4, Romans 1:17, Galatians 3:11 and Hebrews 10:38, by the words: "The just shall live by faith." The theme of the Epistle to the Romans is "Justification by Faith," while that of Galatians is "Justification is not by the Law" and these two epistles are basic in the Lutheran doctrine of "Justification by Faith Alone."

This doctrine was restored to the church by Martin Luther and is the cornerstone of the Protestant Reformation. The Roman Catholic Church can make no concessions to it, no matter how clearly it is stated in the Bible, without yielding its entire position. It has built its theology on the basis of the merit of works. The works to which it ascribes merits are not only those command-

ed by God, for to a large extent they are self-imposed, man-made works, like fastings, vigils, celibacy, praying by rote and other ascetic and devotional contrivances. The Roman Catholic Church denies that persons are justified before God only through faith in the merit of Christ and here is a statement of such denial from one of its basic confessions: "If any one saith that justifying faith is nothing else but confidence in the divine mercy, which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified: let him be accursed." (Council of Trent, Session VI, canon 12.)

Whenever a church, sect or group make some non-biblical method of interpretation or make some particular regulation of equal value to God's word they are adding something to justification. There were reformers and there are those ever since who placed and place man's reason and understanding above God's word when they can not understand it. They reject the real presence of Christ in the Lord's Supper because they can not understand it. To such persons justification is by faith and reason. It is the exaltation of reason over faith that leads to Unitarianism, Universalism, Swedenborgianism, Jehovah's Witnesses, Christian Scientists and liberals in many denominations. It is only to be expected that the anti-trinitarian, Michael Servetus, should come to Geneva rather than Wittenberg and there, with the full consent of Calvin, be condemned as a Unitarian heretic and burned alive on October 27, 1553. When reason becomes a basis of justification it will generally express itself ultimately in some form or other of

Unitarianism.

Then there are sectarians who insist on a religious emotional experience as an essential to Christian conversion and faith. They say unless you have an emotional experience you are not a Christian. They teach that justification is by an emotional experience and faith. Other groups require pledges in opposition to war and bearing arms, and make these a part of justification. Still others require a pledge of abstinence from the use of alcoholic drinks, habit-forming drugs and tobacco as a part of man's justification. There are still others that exalt the mode or time of baptism to the point where they become a part of man's justification before God.

Some churches exalt episcopal succession and historic confirmation to the place where they also become essential for salvation and in such insistence these acts become a part of justification. Re-confirmation exalts confirmation to the part of justification. Anything that I need for salvation, that I need for God to look upon me with favor or that I need for God to accept as a merit for my salvation is a part of my justification.

When we Lutherans speak of justification by faith alone we mean just that, as in the instance of the penitent thief on the cross, to whom Christ said, as it is recorded in Luke 23:43, "Today shalt thou be with me in paradise."

After we are justified, good works will follow and that's when Honorary Life and In Memoriam memberships will be given. A shower of a million Honorary Life Memberships will not justify a person one bit before Almighty God, nor will a million

memoriams bring a lost and con-
demed soul into heaven. Such
honorary Life and In Memoriam
memberships will honor those living

and dead whom we respect for their
abiding good works for Christ, his
Kingdom, his Church and the
Brotherhood.

Education for Living

EARL S. RUDISILL

Enlisting and Holding Members

Enlisting and holding members in
classes and organizations is a peren-
nial project. It is never completed.
Some organizations have "member-
ship teas" to which prospective mem-
bers may come to see and be seen.
Other groups mail out membership
applications or distribute them at a
large meeting. In other cases recruit-
ment is done through personal inter-
views. A few groups have a proba-
tional membership of three or six
months during which the new mem-
ber and the organization try one an-
other out. Whatever the method, a
prospective member wants to know
what kind of group is soliciting him
and what it all means, while the
group wants to know what kind of
person the prospect is and what the
actual relationship may turn out to

If members are to be "held" in any
group the program must be vital, at-
tractive, worth while, and to a degree
enjoyable. There must also be unim-
peded communication between the
group, or its leaders, and the mem-
bers. The "goings on" must have a
constant appeal for the members, so
that they can feel that they are getting
what they want and need. Many
groups enter into creating such a
situation.

Several adult education leaders
have listed the following as necessary
factors in a group that will hold its
members and provide a helpful inter-
action among them:

1) *Respect for individual integ-
rity.* Respect has to be mutual and
there may be no letdown. Unless this
is the case a member is likely sooner
or later to conclude that he is being
exploited—that the group is trying to
get all possible from him without
giving an adequate return.

2) *Positions of leadership should
be rotated.* In this way all get a
chance to make their leadership quali-
ties felt, and no sense of "owner-
ship" or "perpetual leadership" can
develop. Any wrongs thus have a
chance to be righted rather promptly.

3) *Communication is to be free
and unobstructed* among members
and between leaders and members.
The larger the group the more im-
portant this factor becomes. In very
small groups this need is likely to
take care of itself, while in larger
ones or those with a wide geographi-
cal distribution mail communication
may be necessary.

4) *Periodic evaluation is needed.*
Without such an experience from
time to time the operations of the or-
ganization or class may become

stodgy or impractical. With such reviews the members can look at themselves, their purposes, and their efforts in a critical way. They can also examine the leadership. These examinations may inspire new undertakings or new approaches to older problems.

5) *A clear definition of what a group stands for*—what it is trying to do. A fair and orderly induction of members is needed. A free-and-easy way of participation ought to

be available. Emergence of new leadership ought to be encouraged—at least, not hindered. And, furthermore, there ought to be provided an easy exit from the group when persons feel they have rendered their service, and want to move into some other group or organization.

Many a group, asking how to help its members and promote their activity, will find help in the suggestions of these educational leaders. Try them out.

NEWS



Religious News Service Photo

Lutheran Groups Move Toward Union

This eight-man steering committee of the Joint Commission on Lutheran Unity was appointed at a meeting in Chicago by representatives of four American Lutheran Churches who voted to proceed toward a goal of organic union of their denominations. Involved in the proposed merger are the United Lutheran Church in America, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Suomi Synod), and the American Evangelical Lutheran Church.

Seated, left to right: Dr. Oscar A. Benson of Minneapolis, president of the ALC; Malvin H. Lundeen of La Grange, Ill., vice president of the ALC; Dr. Carl C. Rasmussen of Gettysburg, Pa., ULCA; Dr. Raymond W. Worgelin of Hancock, Mich., president of Suomi Synod. Standing: D. W. Sorenson of Normal, Ill., ALC; Dr. Franklin Clark Fry of New York, president of the ULCA; Dr. Alfred Jensen of Des Moines, Ia., president of the AELC; Judge James F. Henninger of Allentown, Pa., ULCA.

er Lutheran Church Bodies ke Steps Towards Merger

our Lutheran church bodies with
mbined membership of 2,861,000
agreed to merge into a single
ch.

irty-two commissioners of the
groups meeting in Chicago in a
al two-day session voted unani-
sly to proceed with plans for or-
c union after agreeing that no
us doctrinal differences separate
.

ney constituted themselves a Joint
mission on Lutheran Unity and
eted a steering committee to map
blueprints for the new body and
rt at the next Commission meet-
scheduled in Chicago, March 8.
he new body will be the largest
eran Church in the United
es. Next in size, with 2,076,379
nbers, is the Lutheran Church—
ouri Synod, which has thus far
ained aloof from all union moves.
Involved in the merger are the
0,000-member United Lutheran
rch in America; the 536,000-
nber Augustana Lutheran Church;
35,000-member Finnish Evangeli-
Lutheran Church of America
omi Synod); and the 20,000-
nber American Evangelical Lu-
an Church.

ll four are members of the Na-
al Lutheran Council, a coopera-
agency of eight U.S. Lutheran
rch bodies.

Hungarian Tragedy Stresses Need For LWA

utherals all over the world, who
iously followed developments in
ngary—the people's valiant strug-
for freedom and the blood-bath
which their hopes were drowned

by Russian tanks—are now facing a
new tremendous task in helping the
refugees.

There may be even greater need to
help the 500,000-member Lutheran
Church of Hungary, but, for the time
being, it is difficult to tell when and
how much Love's Working Arm may
reach into Hungary, although such
hope exists and Lutheran leaders are
concerned that everything be pre-
pared for the time when such oppor-
tunities may open up.

"Despite the events of these last
tragic days," said Dr. Paul C. Empie,
executive director of the National Lu-
theran Council, "the time is near at
hand when it will be possible in some
measure to assist our brethren in
the 'Iron Curtain' countries."

At this moment, there is only hope
that help may be sent into Hungary
itself, but Lutherans do face the task
of helping the refugees from Hun-
gary.

Red border guards have blown up
bridges. They are shooting refugees
to keep them back. The guards have
even chased after escapees into
Austrian territory. But the people
keep coming.

Mothers come carrying their
babies. Those who have baby carri-
ages are the "rich." Old people creep
to freedom over ladders thrown over
streams where bridges have been de-
stroyed. A group of students made
their way to freedom by driving a
truck across a shallow lake. Every
night increases the number of refu-
gees by thousands.

There are not enough roofs in
Austria to give the Hungarian refu-
gees shelter. There is not enough
food. There is not enough clothing.

In order to make the relief opera-

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tions in Austria as efficient as possible, all Protestant agencies have agreed to cooperate and divide responsibilities. Under this agreement, the LWF will be chiefly responsible for all work in the area of Graz, the World Council of Churches will operate in Salzburg and Villach, the Brethren Service Commission in Linz. Each of the agencies maintains its own offices in Vienna and cooperates with "Hilfswerk," the Protestant welfare agency of Austria.

Hilfswerk, which for years has been the chief distributor of Lutheran World Action and Lutheran World Relief aid to refugees in Austria, showed a splendid spirit of cooperation since the first days of the Hungarian emergency.

—Alex Liepa

(LWA and LWR are already at work and are planning to do everything they can, but the rest is up to you.)

Introduction of the new Service Book and Hymnal of the Lutheran Church of America will be planned by a special Joint Promotional Committee headed by Dr. Edgar Brown, Jr., director of the ULCA Department of Worship.

Designed to provide the more than eleven thousand congregations of the eight participating Lutheran bodies cooperating in the National Lutheran Council with a new and unified order of their services and an outstanding selection of the best in the traditions of hymnody, the book has been eleven years in preparation and is expected to exceed more than 1,000 pages and will contain over 1,000 hymns.

The Joint Promotional Committee charged with introducing the book into every level of the churches' life was convened by Dr. Luther D. Reed, chairman of the Joint Commission on the Liturgy and Hymnal, who has been in charge of the project since 1945.

He stated that "work on the book is progressing nicely, although it is still not possible to determine when the book will be ready."

Present estimates have been set for the first Sunday in Advent, (December 1) of 1957, Dr. Reed added.

The new Promotional Committee will be in charge of organizing meetings at which pastors, church musicians and lay people will be instructed in the proper manner of singing the services.

Because the book provides the musical settings for the liturgy, representing the several musical traditions now accepted in American Lutheranism, this instruction will have

carefully planned and executed, Reed pointed out.

The committee made plans, still in initial stages, for a general assembly of representatives of worship committees of the participating church bodies, area meetings across the United States and Canada, and weeks of intensive preparation in the parishes.

Also discussed were plans to introduce the liturgy and Matins and Ves-

pers in their new musical settings at the forthcoming Lutheran World Federation Assembly in Minneapolis, Minn., next August.

Serving as secretary of the Joint Promotional Committee is Dr. G. Everett Arden, of Rock Island, Illinois, a member of the Augustana Lutheran Church's Commission on Lutheran Liturgical Theory and Practice.

Other members of the committee



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are: Dr. Lawrence N. Field of St. Paul, Minn., representing the Evangelical Lutheran Church; Dr. Fred C. M. Hansen of Chicago, Ill., representing the United Evangelical Lutheran Church; the Rev. Henry R. Kangas of Warren, Ohio, Suomi Synod; and Dr. Lawrence S. Price of Fremont, Ohio, American Lutheran Church.

Spiritual Ministry Organized For Hungarian Refugees

A program of spiritual ministry for Lutheran Hungarian refugees has been established in Austria under auspices of the Lutheran World Federation.

Four full-time pastors, seven deaconesses and eleven part-time theological students, vicars and pastors are conducting Hungarian Lutheran worship services for refugees in all parts of Austria, the LWF reported in Geneva, Switzerland.

All those serving in the program, with the exception of one pastor and the deaconesses, are Hungarian, many of them refugees of the November revolution, the LWF said.

The deaconesses were sent by Lutheran churches in Denmark, Nor-

way, Sweden and Germany in response to a request by the national organization for trade union social workers.

The Rev. Bengt Hoffman, director of the LWF Department of World Service, said reports indicate that Lutheran churches will continue to require the aid of the world agency in supplying a spiritual ministry to Hungarian Lutherans in many months if not years."

Similar assistance will also be needed by Lutheran churches in Central and predominantly Roman Catholic countries such as Italy and France to which large numbers of refugees are emigrating, he said. He reported that the LWF has already sent one Hungarian Lutheran pastor to both France and England to minister to refugees in those two countries.

Brotherhood Group Studies Changes in Organization

A proposal for a basic change in the structure postponed action on expected constitutional changes at a special convention of the American Federation of Lutheran Brotherhoods in Chicago.

Attending the two-day meeting were 36 representatives of Lutheran men's groups of the Augustana Lutheran Church, Evangelical Lutheran Church, Suomi Synod, United Evangelical Lutheran Church, and the United Lutheran Church in America. President of the Federation is Gerald Erdmier of Sterling, Ill.

The proposal for streamlining the whole organizational structure came as delegates were discussing such constitutional changes as a new name (Lutheran Churchmen of America) and the granting of greater powers to

ning board, and a longer term board members.

allenging the basic concept of Federation was the Rev. Charles Johnson of St. Paul, executive of the ELC Brotherhood.

Rev. Mr. Johnson questioned advisability of continuing with a ration concept, pointing out that ging relationships among Lutheran church bodies make it out-

ed. recommending that the cooperative agency for the men's groups be eled after the government of the onal Lutheran Council, he con- ed that the organization should n agency of cooperation among constituent groups, but not an or- zation per se. There should be her individual voting members general assemblies, he said.

he ELC leader emphasized that a ge to the council concept would preclude the possibility of re- s, conferences, and intersynodi- meetings, but would eliminate eral conventions in which specific ness must be enacted.

e pointed to the proposed mer- among various Lutheran bodies to growing possibilities for co- ation with Missouri Synod men's ps as reasons for a more stream- d approach to cooperation among constituent groups.

legates to the convention ex- sed an interest in the proposed ge of structure. They voted to r the proposed constitution and aws to a committee, with instruc- s to investigate the two conflict- philosophies of organizational cture and to submit a recom- ded constitution to the next bien- convention to be held this year.

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Speaking for the constitution and by-laws committee in presenting proposed constitutional changes was Dr. H. F. Kilander of East Orange, N.J. He will continue to head the committee as it explores the possibility for a structural change.

Also discussed was the possibility of the Federation's functions being taken over by the National Lutheran Council. The proposal had been presented to the council two years ago, but no action was taken.

Meanwhile, the ULCA Brotherhood, at its recent biennial convention, recommended that the Council establish a Bureau of Scouting. This work is now handled by a special committee within the Brotherhood Federation, so notification of the ULCA action was presented at the Federation's convention.

Discussion at the Federation meeting indicated considerable opposition to the idea of turning over the Scouting program without also transferring the cooperative men's work program to the Council.

The Federation voted to have a committee explore all possibilities in connection with the Scouting committee and the National Lutheran Council. It was also decided that the committee should be instructed to bring specific recommendations to the biennial convention next year. It was voted that the NLC be asked to keep the matter on its agenda for another year.

10 Outstanding Religious Stories of Year Picked

In his "Church World News" radio program, broadcast Dec. 30 over nearly 100 stations in the United States, Canada, Alaska, Hawaii, Puerto Rico and the Virgin Islands, Richard T. Sutcliffe announced his annual list of the ten most significant religious news stories of the year.

Mr. Sutcliffe is associate director of the Department of Press, Radio and Television of the United Lutheran Church in America and producer-commentator of "Church World News," award-winning weekly religious newscast.

His selections:

1. Release of three Eastern Europe churchmen, Josef Cardinal Mindszenty, Roman Catholic primate of Hungary; Stephan Cardinal Wyszynski, Roman Catholic primate of Poland, and Bishop Lajos Ordass, head of the Lutheran Church in Hungary from Communist imprisonment.

2. Exchange of twin delegations of Russian and American church leaders.

3. Rash of merger moves within the ranks of American Protestantism.

4. Response of U.S. churches to plight of Hungarian refugees.

5. Deciphering of Dead Sea Scrolls.

6. Ambush of five American missionaries by Auca Indians in wilds of Ecuador.

7. Stand taken on racial integration by U.S. churches.

8. Continued trend of "favorable atmosphere" for all religions.

9. Religious tolerance evident during Democratic Party consideration of Roman Catholic candidates for vice-presidency nomination.

10. Bitter parish fight over attempt on William Howard Meade, Brooklyn rector.

"Perhaps the brightest, certainly the most dramatic story of the year was the release of three Eastern Europe churchmen from their Communist imprisonment in Hungary and Poland," Sutcliffe said.

"Despite the frustrations, brain-washing, the torture and mental and spiritual anguish to the three Christian churchmen who went, few doubted that Christendom was just a little stronger because of them."

In referring to new efforts for church unity, Sutcliffe said that church union negotiations were making progress at one time during the last 12 months. He referred specifically to ecclesiastical courtships involving the Presbyterian Church, U.S.A., the United Presbyterian Church, the Congregational-Christian Church, the Evangelical and Reformed Church and seven Lutheran bodies.

Additional New Brotherhoods in 1956*

(Since November 1)

- 69. St. Paul's, New City, N.Y., November 27
- 70. St. Matthew's, Moorestown, N.J., December 3
- 71. First Lutheran, Glendale, California, December 12
- 72. St. Matthew's, Columbus, Ohio, December 13
- 73. Pine Grove, Lone Star, Texas, December 13

*Please report any errors to the New York office.



n curious.
ask questions,
and I have an answer
you will be interested in.

I am one of several employees in the Policy Issue department at Lutheran Mutual. Less than two years ago, I'd never seen a Selector Plan. The first was issued in February, 1955. Since then, more than twice as much Selector insurance crosses my desk as any other kind. I asked my supervisor the reason . . . and here's his answer.

"It's as simple as this," he said. "The Selector Plan makes it possible for people to afford \$10,000 more life insurance. They are convinced it offers more for their money than they can get elsewhere. It's a low-cost way of meeting a great need."

Write to our Agency Department. They will be glad to send you information without obligation.

Lutheran Mutual

*An Old Line Company
-- and it does make
a difference!*

LIFE INSURANCE COMPANY
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Lutheran Brotherhood *Brotherhood Provider*

- "Economy-size" plan which offers at least \$10,000 additional protection for your family

It's no secret! Today's high cost of living has greatly increased your family's requirements for adequate protection. To help keep p with these mounting needs, LUTHERAN BROTHERHOOD offers its popular *Brotherhood Provider* — low cost, \$10,000 minimum protection plan

The savings possible because of the \$10,000 minimum amount make premiums surprisingly low. And constantly-growing cash values, supplemented by generous dividends, build up fast... giving you an immediate source of cash for possible emergencies. *For instance, if you're a man of you can buy the Brotherhood Provider at the rate of about 57c a day. In less than sixteen years, the cash values plus accumulated dividends at today's rates will equal the total amount of all the premiums you've paid... and your family will have been protected for the full amount of the policy during the entire time!*

Lutheran Brotherhood

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conscientious service to Lutherans
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Please furnish further information about this low-cost "economy-size" protection plan for my family.

Name _____

Address _____

City _____ Zone _____ State _____